

## LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES.

(Continued from page 5)

we do this on this subject we find that the whole of I Cor. 14, treats on expedience (1) as to the proper method of teaching under different circumstances, and (2) as to the necessity of woman's silence in the church, (or public assembly) to avoid confusion. The Apostle concludes the former, and prefaces the latter subject with the 33 verse which reads as follows, "For God is not the author of confusion, but of peace, as in all the churches of the saints." From this passage the thoughtful, unprejudiced reader will learn that Paul's sole object was the avoidance of confusion, or the maintainance of peace in the church, and he deemed it necessary for woman to keep silent in public assemblies to avoid confusion; and with a determination characteristic of the man, he exercised his authority to its full extent under the Divine law of woman's subjection to man. To thoroughly christianized people Paul's command seems harsh, severe and detrimental to the cause of Christ, but then we must remember that in Paul's day society was not christianized, that woman was regarded as an inferior being to man, and that man was the lord of creation, and everything else had to be subject to him. I do not for a moment suppose that was Paul's *ideal* of society, but he had to adapt himself to the existing condition of things to avoid confusion; he well knew that woman never could rise to a level with man by any arbitrary measures against the law of subjection, hence he again, and again, and again and yet again admonished her to be obedient to man as is found in Eph. 5:22; Col. 3:18; I Cor. 14:34; I Tim. 2:11, 12, he appreciated the naturally tender, sympathetic predisposition of woman and knew that if he could keep her out of the arena, and thus throw her on the resources of her own natural proclivities, under the power of the Gospel of love, she would conquer, and elevate herself as she could not do by another method, and to-day, blessed be God, we can see that his plan, or rather that the Divine plan has worked like a charm. To day, if woman is not the equal of man, she is his equivalent; man may be the warrior, but woman is the diplomat—even down to getting mans heart and pocket-book.

The importance of Paul's interdiction upon woman cannot be over-rated, indeed it proves itself as inspiration; the church has passed through many hard struggles with the devil and his angels, but to the best of my knowledge there has never been any serious difficulty in all her history be-

cause of woman's interference; she has discreetly occupied the position that the Lord has assigned her; and let me say right here that the edict of woman's silence in the church has never yet been revoked, and is therefore in force to-day as much as it ever was, if her public service causes confusion; but where there is a high state of spirituality, where the characteristics of the Divine are largely developed so that both man and woman can with mutual understanding work peacefully together whether in public or private it can unquestionably be done without violating the intent of the Apostle Paul's language; his object was peace, or harmony, not arbitrary silence. I fail to find an inherent divine right for woman to preach the Gospel in public assemblies, but I believe man has the divine right to allow, or request her to do so; indeed the law of subjection may be made to work both ways; if man ordains woman to preach Christ it may be her duty to obey on this point, as well as on any other. The true people of God who already are largely conformed to the heavenly state, where there will be neither male nor female, but all one in Christ Jesus, have very little difficulty about the question under consideration, but in semi-civilized, or heathen communities it is quite different; many of our missionaries find the line of sex so tightly drawn that a wife is not permitted to eat a meal with her husband; to preach a Gospel of sexual equality to such beings would be useless and hopeless. Our women missionaries have to do much of their work in seclusion among the women, or quietly in the school-room, and not in the public assembly. Paul through inspiration of God did not only look at the state of society in his day but viewed the work down through the ages and gave command, not only in harmony with divine law, but according to the emergencies that would arise in the evangelization of the world. "O, the depth of the riches of both the wisdom and knowledge of God."

In the consideration of this subject the immutability of the fact that a house divided against itself cannot stand must be kept in mind. Christ declared that not even the kingdom of Satan could survive that kind of confusion, when the Pharisees charged him with casting out devils by Beelzebub, the prince of devils. It is evident that God recognized the above fact hence immediately after the fall of man, he issued an unalterable decree as found in Gen. 3:16 that wives should be subject to their husbands: the inspired writers interpreted that law as applicable to the church, as well as to the family; modern ethics in highly civilized society tend to ignore that interpretation,

but the true church of God cannot do otherwise than heed the inspired word; but as in the family, so in the church, there may be modifications by mutual consent.

Man should maintain his birth-right, and not allow sentiment to run away with his judgement, if he does, he will no doubt experience the remorse of Esau of old, when it is too late to recover his lost estate; he cannot successfully reverse the divine order. It is true that Jacob got the birthright and God recognized it, but he also had to take large doses of his own medicine the deceptions practiced upon him by Laban, and his own sons. Let us profit by the experience of these representative characters of the Bible, which are given to us as school-masters to guide us in God's appointed way. Man has no divine right to relinquish his authority, either in church or state, but he should use it with much discretion, and great moderation, in the church especially. In conclusion I want to say that I am happy to belong to a church where the spirit of moderation dwells to a degree that both man and woman can work together hand in hand, and heart in heart in the salvation of souls, without friction or confusion; evidencing the fact that we have partaken of the divine nature and are already having a foretaste of the heavenly state; may it ever be thus.

If any part of God's word has accomplished the object for which it was given, it is not necessary to arbitrarily interpret, or apply it to the detriment of the cause of humanity.

HUMAN sympathy is of the faintest kind compared with God's sympathy. Perhaps you have never thought that He is sorry for you in your weakness or sickness or disappointment or trouble. But He is sorry for us all. And yet not sorry in the sense that will prevent him from doing the best thing for us. I have a Quaker friend who has an only boy, and her husband said to her one day, "Thee will have to discipline him," and she shook her head and said, "I do not love him enough to discipline him. The heavenly Father will do it." We must have more love. God loves us enough to discipline us. The very meaning of the word discipline is that God wants us.—*Sel.*

THE fact that the sermon was unpleasantly personal is no evidence that the preacher turned his pulpit into a fort to attack you. Probably he had been studying the Bible more than usual and had fallen into its dabit of talking directly to the point.